¶ Short questions *and answeares, con-* tayning the Summe of *Christian Religion.*

by Robert Openshaw

Deut. 6. 6.

6. These wordes, which I commaund thee this day, shalbe in thy heart:

7. And thou shalt rehearse them continually vnto thy children, and shalt talke of them, when thou tariest in thy house, and as thou walkest by the way, and when thou lyest downe, and when thou risest vp.

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To Christian Parents and godly housholders, grace and *mercie in Christ.*

THe blessing of God powred vpō this Realme, in so great abundance, as the preaching of the Gospel, peace, prosperitie and wealth, vnder the rule & gouernment of our merciſull Queene, causeth me in thanksgiuing to ioy. But the contempt & abuse of these blessings mingleth my ioy with greife, and causeth Gods children for sorrowe to mourne and lament. And this greiuing of Gods spirite in his children, shall Fathers of Children, and Maisters of housholdes (though many others doe greinously offende) especially aunswere for before God. The great blessinges sent of God, the lawes made by the Prince, the word preached by the Ministers take small effecte, and bringe foorth litle fruite: because Parents and Maisters shew such examples of looſe libertie in themselues, and throwe the raynes of licentiousnesse into the neckes of others. They remember not the honorable calling, whiche they haue of the Lorde, that he hath placed

them, as it were in his owne roome, and giueth them his owne names, that they might gouerne, teach, and direct others, to honour and serue him, vpon whom their preheminence doeth wholy depende. But (alas) they doe not their dutie in gouerninge, they apply not themselues in teaching them that are commitied to their charge: and therefore youth not gouerned nor taught, not praying at home, can not pray, nor learne in the congregation. But as the deuises of men are ready to finde excuses: so seeke they vp figge leaues in this, to couer their shame. First they will say, We giue them meate and money for their worke: what should we doe more? So doe you bestowe vpon your beasts, in buying and feeding them: but your seruants are more precious in the eye of the Lord: and you are charged in the fourth commaundement to see that they serue God. Some say, they send them to the Church on the Sabboth, and so answere that charge. But the Lorde commaundeth you your selues also to rehearse his lawes to your children and housholders *Deut.6,7.* If they plead ignorance, it wilbe but a weake answere to the Lord. Some say, they are ashamed to teach and praye with their housholdes: I say, because it is good, they are

aſhamed, elſe, euery thing they are ready to performe with braſen browes in open places. Some ſaye, it is hypocryſie to perfourme their durie: Let ſuch pray for new hearts, for if their owne conſciences condemne them of hypocriſie: God is greater then theyr conſciences. Some ſaye it will let and hinder theyr ſeruantes from worke, as *Pharaoh* obiected to *Moſes. Exod.* 5. 4. But our ſauiour anſweareth ſuch in his anſwere to *Martha. Luke* 10. 41. (This I ſpeake not to nurſe any in idleneſſe: for ſuch ſhoulde not eate. 2. *Theſ.* 3. 10.) Some ſaye they ſhall bee ſcorned by worldlinges: If ye ſeeke to pleaſe men, you are not the ſeruantes of Chriſt. *Galat.* 1. 10. Yet this was Chriſtes portion, & they are but ſaynt ſouldiers that flee for a worde, for we muſt buckle with the Diuell hande to hande: who will not leaue vs till death, except by Apoſtaſie we yeelde him both bodyes and ſoules. Some doe ſaye, that they can not bringe the vnlearned in letters to this knowledge: but they doe not remember, that God giueth knowledge of his myſteries, euen to the ſimple that feare him, *Pſalme.* 25. 14. And in foure monethes ſpace, I haue ſeene theſe principles and aunſweares, learned by Gentlemen, Yeomen, Horſkeepers, Sheepheards

heardes, Carters, Milkemaydes, Kitchinboyes, & all in that housholde (where these orders were obserued) excepte three or foure whose capacitie was but meane and simple, and, yet the simplest went not without some profite. Some saye, youth are so stubborne, that they will abide no such orders: I say, better is the roome of such than their companye. For if admonitions appointed by the Lord, win them not, auoyde them: and so shalt thou auoyde the infecting of the rest of thy housholde by them, so shalt thou make others to feare, so shalt thou by making them ashamed of their sinnes, driue them to repentance, and principally thou shalt auoide Gods iudgment against thee and thy housholde. If thou knowest that thou keepest an ignorant and superstitious papist, a blasphemous swearer, a disobedient subiect to God, Prince and ruler, a licentious and loose liuer, which giueth his body to fighting, whoring, and stealing: and his tongue to quarelling, filthy talking, and lying, and thou seeke not to reforme him by the order of GOD: doest thou not make thy house his stewes, and thy selfe his baude? Remoue such, least God remoue thee. Is it writte in vaine, that the plague shall neuer goe from the house, wher the swearer is? & that it shalbe

full of plagues? Will not the Lorde performe that, which he hath spoken by the prophete Zachari.5.5. That there shall remaine a plague in such houses, to consume them with the timber and stones thereof? I would they would consider, what GOD said to Eli in the like case: thou honourest thy children aboue me, therefore I wil cut them & thee off. The comfort hee had of his youthes in the ende, was this: the arke (the witnesse of the Lords presence) was loste, thirtie thousand of the people slayne, his two sonnes killed: this lined hee to heare, and so in sorrowe he fell backwarde and brake his necke: then his daughter in lawe fell in trauel, and in trauell died: the remnaunt of his house were gladde to crouch and begge for a small peece of siluer, and a morsell of breade. If our Englishmen coulde beholde these plagues, the remooving of Religion to a people that shall bring foorth fruite of it, the taking awaye of our Queene, the wayling of their wiues, the murdering of their children, and the cutting of their owne throates by straungers, they would looke better about them. O Fathers of children and housholdes, if you would before hande arraygne your selues before Gods iudgment seate, and there finde your selues indited

ready to bee condemned, for ſending your poſteritie to begge at ſtraungers doores: for ſpoyling your children of their liues: this realme, of religion, Queene, and peace: & that you ſhould ſee there your children, wiues, Countrye, Churche of GOD, and Queene accuſing you for murtherers, and traytoures: what will you aunſweare? what can you ſaye? Turne your muſicke to mourning, your feaſting to faſting, your rioting to repenting: and ſaye with *Dauid*, and with *Daniel*. 2. *Sam.* 12.13. *Dan.* 6.57. We haue ſinned and committed iniquity, don wickedly and haue rebelled againſt thee O Lord, righteouſnes belongeth vnto thee, and vnto vs open ſhame and confuſion of faces. Saye with the men. *Act.* 2.37. and with Paul. *Act.* 9.9. ſay: Lord what ſhall we doe? And you ſhalbe taught to ioyne amendment to repentance: you (I ſay) which were wont to aſke, howe you ſhould paſſe the long winter euenings without gaming, ſhall learne to turne your playing at cardes and Dice, and daunſing, to ſinging of Pſalmes teaching your houſhould, & praying with them. It is enough (as *Peter* ſaith, 1. *Peter*. 4.3.) that you haue ſpent the times paſt after the faſhion of the world: and how ill, mad, or ſtraung, they account of the matter, that you runne not with them

them to the former exceſſe of riot, ſay you, and performe with *Ioſua*. 35.17. We and our houſholds wil ſerue the Lorde. And you, O Ladies, miſtreſſes & dames, ſay euery one of you with *Heſter*, I and my maides wil do the like. *Heſter*. 4.16. And howſoeuer the world condemne you, the Lord wil reueale himſelfe vnto you, power his bleſſings of knowledge, of peace, of religion, of good rulers, and will continue the ſame vnto the remnant of our children & poſteritie, which ſhall come after vs, which he graunt for his Chriſtes ſake.

These are the orders which I haue seene obserued in a Christian Gentlemans house, to the profit of his housholde, example of others, comfort of Gods children, and honour of God.

While they had a minister the whole household met at the Church twise euery Sabboth, and once euery weeke day: but since the restraint of their minister, they meete euery morning in the week day in the parlour, where their master kneeleth downe with them, and prayeth vsing these prayers following.

The confession of sinnes, with morning prayer for priuat housholders, for men before their labour, for the Church, the Realme, the Queene, and Magistrates, the Lordes prayer, and confession of faith, all which prayers are in the booke of common prayer.

If he be from home, or sicke, then doth his Steward, or some such like of them say those prayers.

After prayers the household departeth either whither necessitie of their offices call them, or whither delight in honest exercises for recreation doth cary them.

Before prayer meditate of these places.

Prou. 1. 28. They shall call vpon me, but I will not answere: they shall seeke me early, but they shall not finde me.

29. Because they hated knowledge, and did not choose the feare of the Lord.

Iam. 4.3. You aske & receiue not because you aske amisse, that you might consume it on your lustes.

Rom. 8.26. The spirit helpeth our infirmities: for we know not what to pray for, as wee ought, but ỳ spirit it self maketh request for vs with sighes, which cannot be expressed.

27. But he that searcheth the hearts, knoweth the meaning of the spirit, for he maketh request for the Saintes, according to the will of God.

At meales the Maister sayeth grace, both before and after.

Prayers before meales.

GOod Lord blesse vs, blesse all thy creatures, send vowne thy holy spirit into our hearts, so to direct vs, that we may looke for the spirituall food of our soules, & finally, euerlasting peace through thy sonne Iesus Christ. Amen.

In meale tyme some one of the seruantes readeth a Chapter of the Bible distinctly and reuerently, first praying thus:

O Lord, whose word is a two edged sword, to cut down all things that shal rise vp against the same, the maiestie whereof shaketh the heauens and the earth also graunt that our

proud

proude and vaine affections being cut downe we may with reuerence reade it, and humbly in obedience submit our selues vnto it, through Iesus Christ our Lorde. So be it.

Or this.

O Lorde, which hast prouided these earthly creatures, for the feeding of our naturall bodies, direct vs carefully to seeke, and with delight to tast of thy most holy word, that we may by that immortall seede, be begotten to be thy children, and therby be nourished and fed, vntil we become perfect men in thy sonne Christ Iesus. So be it.

A sentence to be said after the Chapter.

Blessed are they that heare the worde of God, and keepe it.

After meales be carefull for thy selfe, as Iob was for his children. Cha. 1. 5. And in meditation of thy wordes, thy behauiour, and vse of Gods creatures, say:

O Lord if thou markest what is said, or done amisse, who shalbe able to abide it? Forgiue vs our sinnes, & amend our imperfectiõs, and graunt vs the grace of thy holy spirit, as thou hast fed vs plentifully, that we may serue thee faithfully. Preserue the Kings Maiestie, saue the Church vniuersall, graunt thy Gospell a free passage, confound Antichrist,

and

and all heresies, finish soone these dayes of sinne and bring vs to euerlasting peace, through thy sonne Iesus Christ our Lord. So be it.

The seruing men likewise haue grace before and after meales, and a Chapter reade before they rise.

After they haue supped & the officers haue done in their offices, they come together into the Parlour or Hall, and there spend one houre in singing Psalmes, learning and answering some few of these pointes of Religion, and praying.

Remember to sing Dauids Psalmes with Dauids spirit.

1. Cor. 14. 15. Sing with the Spirit and sing with vnderstanding.

A Prayer vsed in the euening before Catechising.

O Lorde prepare our heartes to prayer, for if we pray with our lips onely, our prayers are abhominable. Teach vs by thy holy spirite to pray rightly according to thy will, and giue eare to our calling.

We hartily thanke thee (O mercifull father) for all thy blessings bestowed vpon vs, from the beginning of the world vnto this time, for our election, our creation, our redemption, our sanctification, and continuall preseruation: Namely

for

for that thou hast kept vs this day from all perils and daungers both of soule and body, and hast giuen vnto vs health, foode, apparell, and many other blessings, which many of thy deare children doe lack, being notwithstanding as preciously bought with ỹ blood of thy deare sonne, as we are, and yet lie in misery and calamitie oppressed with wo & wretchednes, in imprisonment or banishment: in which case (deare Father) thou mightest haue left vs, saue that in mercie thou hast delt otherwise with vs then with them. We beseech thee to direct vs (in considering thy mercies) to acknowledge and confesse our sinnes, which should prouoke thee rather to curse then to blesse vs, to confound vs rather thā to preserue vs. We haue sinned against thee both in deed, worde, and thought: graunt vs, that we seeing the horror of our sinnes, and fiercenes of thy wrath, may without hypocrisie and dissimulation be earnestly sorie, & heartily repentant for our former wickednesse: graunt vs, that in sorrow for sin we fal not with Cain, Saul, & Judas, to despaire: but ỹ in the bitternesse of our griefe with Dauid, and Peter, wee may haue comfort by faith, in thy sonne Christ, that our offences are forgiuen. And as thou hast brought vs hither together at this time, (for which we hartily thanke thee) so wee beseech

thee

thee to directe vs, that wee may haue ioy and comfort in the presence and company one of an other, and that our words and hearts may be so ordred at this time, that we may truely vtter and reuerently receiue the principles of thy holy religion to the strengthening of our faith, to the comfort of our consciences, to the amendement of our sinfull and lewde lines, and to the glorie of thy most holy name, through Iesus Christ our Lord. Amen.

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Question.

WHo made you?

Answere.

God. Gen. 1. 17. Iob. 31. 15.

Q. Who redeemed you?

A. Iesus Christ. Iohn. 1. 29.

Q. Who sanctifieth and preserueth you?

A. The holy Ghost. Gen. 1. 2. Rom. 8. 9. 10.

Q. What is the father?

A. God. Deut. 43. 5.

Q. What is the Sonne?

A. God. Mat. 1. 23. Iohn 1. 1.

Q. What is the holy Ghost?

A. God. Mat. 28. 19. 1.

Q. How many persons are there?

A. Three persons but one God. Iohn. 5. 7.

Q. Wherefore hath God made, sanctified, and preserued you?

A. To seeke his glorie. Rom. 11. 36.

Q. In seeking to set forth Gods glorie, howe many things ought you principally to be carefull for?

A. 2. First, to escape Gods iudgment. Mat. 16. 26 Secondly, how to serue him. Luke 1. 74.

Q. How will God be serued?

A. After his will reuealed in his worde. Deut. 13. 23.

Q. How many things doth the word teach vs

principally?

A. 4. Obedience to the commaundements.
Faith in Christ. *Hebr.* 6. 1.
Sacraments.
Prayer.

Q. Into how many tables are the commaundements deuided?

A. Into two. *Exod.* 31. 18. 34. 1.

Q. What doth the first table concerne?

A. Our dutie to God conteined in the foure first commaundements. *Mat.* 22. 37.

Q. What doth the second table concerne?

A. Our dutie to our neighbour, conteyned in the fiue last commaundements. *Matt.* 22. 39.

Q. In this order of the tables, that the dutie to God is set before the dutie to our neighbour, how many lessons doe you learne?

A. 2. First, I learne to serue him before all thinges, and not to regard substance, no nor life it selfe in respect of his glory. *Mat.* 6. 33. *Exod.* 32 32.

Secondly, if I render my dutie to God, I must do my dutie to my neighbour: for if I neglect it to my neighbour: whom I see daily, it is euident, that I do so to God. 1. *Iohn* 3. 17. and 4. 20.

Q. How many commandements are there?

A. Ten. *God spake these wordes, and sayd, &c*

Q. Is this a commaundement?

A. No, it is but a preface or introduction to the commaundements.

Q. How many lessons learne you out of it?

A. 3. First, in that it is sayde, *God spake these wordes, and said*: I learne that God is the authour of them.

Secondly, in that he sayeth, *I am the Lorde*: I learn that he is of might, maiestie, & power to punish the offenders.

Thirdly, in that it is said, *Thy God which brought thee out of Egypt and bondage*: I learne his mercy to them that loue and seeke his will.

Q. What is the first commaundement, and the summe of it?

A. *Thou shalt haue none other Gods but me.*

Wherein I learne to worship God and him alone.

Q. In howe many poyntes standeth this worship?

A. 4. First, in loving God aboue all. *Mar.* 12.33.

Secondly, in fearing God aboue all. *Mal.* 1.6.

Thirdly, in praying to God and none but him. *Mat.* 6.9. *Rom.* 10.14.

Fourthly, in acknowledging God to bee the guider of all thinges and therefore to trust in him. *Actes* 17,25,26.

Q. How many thinges do you learne in the se-

cond

cond commaundement, *Thou shalt not make to thy selfe any grauen image, &c?*

A 3. First, that wee make no image of God *Iohn* 1,18.

Secondly, that we make no image of any other thing, eyther to worship the image, or any other thing by it. *Exod.*34.13. *Ier.*2,27,10,8.

Thirdly, that wee worship not God after our fancie, but as hee commaundeth. *Iohn* 4,24. *Mat.*15,9.

Q. What is the third commaundement, and the summe thereof?

A. *Thou shalt not take the name of the Lord. &c.* which summarily teacheth mee to vse the name of God with most high reuerence, both in tongue and thought.

Q. How many lessons learne you in this commaundement?

A. 3. First, it is sinne and blasphemie to apply the name of God to inchauntment, sorcerie, cursing or periurie. *Deut.*18.10.

Secondly to sweare by creatures, is a setting of his name at naught. *Psal.*16.4. *Iere.*5,7.

Thirdly, in our ordinarie communication wee must neuer sweare. *Matt.*5,34. *Iames* 5.12.

Q. Tell me by whom we must sweare?

A. By God: for it is parte of his glory, which he will giue to none other. *Deut.*6,13. *Psal.*63.

Q. In what cauſes, and where is it lawfull to ſweare?

A. Where the glory of God is ſought,
Or the preſeruation of our brethren. *Ier.* 4. 2.
Or before a magiſtrate. *Heb.* 6. 16.

Q. Which is the fourth commaundement, and the ſumme thereof?

Remember that thou keepe holy the Sabboth day. Wherein the Lorde appoynteth, that his creatures ſhould haue a time to reſt, and ſerue him in.

Q. What muſt we do vpon the Sabboth day?

A. Holy things.

Q. What are thoſe holy things?

A. Hearing and learning the worde of GOD preached, praying, receiuing of the Sacraments, and meditating vpon his creatures.

Q. What thinges muſt we not do?

A. Thoſe thinges that neceſſity doth not compell, nor holineſſe commaunde. *Eſay* 58. 13. *Mat.* 12. 3. 5. 11.

Q. Who muſt keepe holy the Sabboth?

A. Thou, thy Sonne, thy Daughter, thy man, thy mayd thy cattell, and the ſtranger.

Q. In the fifth commaundement, *Honour thy father and thy mother, &c.* what is meant by this worde *Honour*?

A. To honour, is to loue, feare, obey, & releeue.

Mat

*Matt.*15,4.1.*Tim.*5, 17.

Q. What is meant by father and mother?

A. Our naturall Parentes, the fathers of our Countrie, or of our houses, the aged, and our fathers in Christ.

Q. How is the blessing of long life giuen when the disobedient liue long, and the obedient and good for the most part die speedily?

A. The wicked liue to their further vengeance, and the godly inioy it so farre as it shall be well for them. *Deut.*5,16. *Isa.*57,1.

Q. Howe many lessons learne you out of this commaundement. *Thou shalt not kill?*

A. 4. First, I learne to tie my handes, tongue and countenance to peace, from fighting, quareling and mocking. *Matt.*5,22.

Secondly, it condemneth all anger in heart. *Leu.*19,17.

Thirdly, it commaundeth to preserue life. *Mat.*25,35.

Fourthly, it commaundeth to loue one another, euen our enemies. *Mat.*5,44

Q. Which is the seuenth commaundement, and the summe of it?

A. *Thou shalt not commit adultery*: Wherein he taketh order, that this institution of Matrimony might be maintained.

Q. How many lessons learne you out of it?

A. 4. First, God forbiddeth all adultery and vncleanneſſe in our bodies. *Leuit.* 18, 24.

Secondly, all vnpure thoughtes and luſtes of the heart. *Matt.* 5, 28.

Thirdly, all vnchaſt behauiour, talke, ſonges, apparel, and paſtime, that might entice vs to ſuch vncleanneſſe. *Epheſ.* 4, 29. *Ephe.* 5. 3. 1. *Theſ.* 5, 12.

Fourthly, he commaundeth vs to keepe our bodies chaſt as the temples of the holy Ghoſt. 1. *Cor.* 6, 15. 1. *Theſ.* 4. 3. 4

Q. How many thinges are forbidden in the 8. commaundement, *Thou ſhalt not ſteale?*

A. 3. First, all ſtealing and robbing. *Leu.* 19, 11.

Secondly, all deſire of any mans goods wrongfully. *Epheſ.* 5, 5.

Thirdly, all vnlawfull getting. 1. *Theſ.* 4, 6.

Q. Howe many thinges are wee commaunded herein?

A. 3. First, to bee content with that portion which the Lord hath ſent vs. 1. *Tim.* 6, 6.

Secondly, that we labour for our liuing. 1. *Theſ.* 3, 10.

Thirdly, to bee helpefull to them that neede. 1. *Tim.* 6, 18.

Q. How many leſſons learne you out of the 9. commaundement: *Thou ſhalt not beare falſe witneſſe againſt thy neighbour?*

A. 4. Firſt

A. 4. First, we are forbidden to speake falsely in witnesse bearing. *Prou.* 19, 5.

Secondly, to lie, flatter, or dissemble. *Ephes.* 4. 25.

Thirdly, that wee neuer backebite any man. *Psalme* 15, 3.

Fourthly, in priuate offences to say nothing of our brother, if by priuate admonition he may be wonne. *Mat.* 18. 15.

Q. Which is the tenth commaundement, and what learne you out of it?

A. *Thou shalt not couet thy neighbours house: Thou shalt not couet: &c.* Wherby I learne that the motiõs of our heart separate from the loue of God, or our neighbour, though wee neuer yeeld consent to it, is sinne. *Rom.* 7, 7.

Q. Is any man able to keepe the commaundements?

A. No, *Rom.* 3. 10. *Iob* 4, 18. *&c.* 15, 15.

Q. What is the breach of the law?

A. Sinne. *Rom.* 7, 7.

Q. What is the reward of sinne?

A. Eternall death. *Rom.* 6, 23, *Deut.* 27, 26. *Gal.* 3. 10.

Q. Shall I escape this death by the workes of the lawe?

A. No. *Luke* 17, 10. For the lawe is the minister of death. 2. *Cor.* 3. 7. 9.

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A. 3. First, to bee content with that portion which the Lord hath ſent vs. 1. *Tim.* 6, 6.

Secondly, that we labour for our liuing. 1. *Theſ.* 3, 10.

Thirdly, to bee helpefull to them that neede. 1. *Tim.* 6, 18.

Q. How many leſſons learne you out of the 9. commaundement: *Thou ſhalt not beare falſe witneſſe againſt thy neighbour?*

A. 4. Firſt

A. 4. First, we are forbidden to speake falsely in witnesse bearing. *Prou.* 19, 5.

Secondly, to lie, flatter, or dissemble. *Ephes.* 4. 25.

Thirdly, that wee neuer backebite any man. *Psalme* 15, 3.

Fourthly, in priuate offences to say nothing of our brother, if by priuate admonition he may be wonne. *Mat.* 18. 15.

Q. Which is the tenth commaundement, and what learne you out of it?

A. *Thou shalt not couet thy neighbours house: Thou shalt not couet: &c.* Wherby I learne that the motiõs of our heart separate from the loue of God, or our neighbour, though wee neuer yeeld consent to it, is sinne. *Rom.* 7, 7.

Q. Is any man able to keepe the commaundements?

A. No, *Rom.* 3. 10. *Iob* 4, 18. *&c.* 15, 15.

Q. What is the breach of the law?

A. Sinne. *Rom.* 7, 7.

Q. What is the reward of sinne?

A. Eternall death. *Rom.* 6, 23, *Deut.* 27, 26. *Gal.* 3. 10.

Q. Shall I escape this death by the workes of the lawe?

A. No *Luke* 17, 10. For the lawe is the minister of death. 2. *Cor.* 3. 7. 9.

Q. Sith the law doth not iustifie but condemne what profit hath a Christian by it?

A. First, it is a way for Gods children to walke in. *Psal.*1.2.

Secondly, it teacheth man not to trust to his owne innocencie. *Rom.*3.4.

Thirdly, it pulleth downe the pride of man, and humbleth him before God. *Rom.*3,19.

Fourthly, it is a schoole-maister to Christ. *Gal.* 3.24.

Q. As you haue shewed me ỹ profit of the lawe, so tell mee why we should do good workes sith they doe not saue?

A. First, to shew our loue to God our father, in walking as becommeth his children. *Iohn* 14 15.

Secondly, to shewe our loue to our selues, making thereby our election certaine to our selues. 2. *Pet.*1,10.

Thirdly, to winne our brethren to Christ by our godly life and conuersation. *Mat.*5,16. 1. *Pet.*2.1.

Q. How many thinges are principally to bee considered in good workes?

A. 2. First, that they bee ruled by the line of Gods word. *Ephes.*2.10.

Secondly, that they proceed from a heart purged by faith. *Rom.*14.23.

Q. By

Q. By what meanes shall I escape death?
A. By faith in Christ. *Rom.* 3, 28.
Q. What is faith?
A. A full perswasion and stedfast assurance. *Rom.* 8, 38, 39.
Q. Where is it planted?
A. In the heart. *Rom.* 10, 9.
Q. Upon what is it grounded?
A. Upon the promises of God. *Rom.* 4, 3, 12.
Q. By whom is faith wrought in man?
A. By the holy Ghost. *Ephes.* 3, 16, 17.
Q. Upon whom must faith be setled and stayed?
A. Upon Christ Jesus. *Gal.* 3, 26.
Q. What profit haue we by this?
A. I am assured that all the benefites of Christs passion, and his righteousnesse, are as surely mine as if I had wrought them my selfe. 2. *Cor.* 5. 21.
Q. Howe many articles are there of the faith, and which are they?
A. Twelue, *I beleeue in God the father. &c.*
Q. How many things do the articles set down?
A. 4. First, concerning God the Father, in the first article.
Secondly concerning God the Sonne, in the fiue next articles.
Thirdly, concerning God the holy Ghost, in the eight article.

Fourthly,

Fourthly, concerning Gods people called the Church in the foure last.

Q. How many thinges doe you learne in the first article, *I beleeue in God the father almighty maker of heauen and earth?*

A. 2. First, that God is my father and I am his child. *Iohn* 1, 12. *Gal.* 3, 26.

Secondly, hee being almightie, maker of heauen and earth, and I his child, shall lacke nothing. *Rom.* 8, 32.

Q. What learne you out of the second and third articles:

2. *And in Iesus Christ his onelie sonne our Lord*

3. *Which was conceiued by the holie Ghost: Borne of the virgine Marie.*

A. 2. First, in these wordes, *His onely Sonne our Lord which was conceiued by the holie Ghost*, I learne that hee is God, able to beare whatsoeuer is due for our sins. *Lu.* 1, 35. *Iohn* 3, 16.

Secondly, in that he was *Borne of the virgine Mary*, I learn that he was mā ready to suffer whatsoeuer was due. *Rom.* 1, 3. *Heb.* 2, 14.

Q. What learne you out of the fourth article, *He suffred vnder Pontius Pilate, was crucified, dead and buried: He descended into hell?*

A. 2 First the passion that he suffered in body for the redemption of my body: namely, that vnder Pontius Pilate he was nayled to a crosse

dyed

dyed and was buryed. *Matth.2.7.Gal.3.14.*

Secondly, the passion that he suffered in soule, for the deliuerance of my soule: namely, that hee descended or humbled himselfe vnto the torments of hell for our saluation. *Isaie* 53. 10,11,12. *Luke* 22.44. *Matth.*27,46.

Q. What learne you out of the fifth article. *The third day he rose againe from the dead?*

A.3. First, that he is risen, and hath ouercome death and hell for my iustification. 1. *Cor.*15. 17. *Rom.*4,25.

Secondly, I learne to rise from sinne, and to delight in righteousnesse. *Rom.* 6,4. *Col.*3,1.

Thirdly, by his rising, I am assured that my body shall rise againe, I. *Cor.*15,16.

Q. What learnest thou by the first article, *He ascended into heauen, and sitteth at the right hand of God the Father?*

A.3. First, his ascention is a pledge to me, that I likewise shall ascend after him. *Iohn* 14.3.

Secondly, hee being ascended, maketh prayer for me. *Rom.*8,34.

Thirdly, by his sitting at the right hande, (which signifieth the power of God) I beleeue that all power is giuen to him. *Mat.* 28.18. *Ephes.*1,20.

Q. What learnest thou out of the seuenth article, *From thence &c?*

A.2. First,

A. 2. Firſt, I learne to my comfort, that he that is my Sauiour, ſhalbe my iudge. *Iob.* 19, 25. *Mat.* 19, 28.

Secondly, to the terrour of the godleſſe, that he ſhalbe their iudge, whom they haue refuſed & deſpiſed. *Mat.* 25, 41. 2. *Theſſ.* 1, 8. *Leuit.* 1, 7.

Q. What learne you out of the third part, being the eight article, *I beleeue in the holy Ghoſt?*

A. 2. Firſt I beleeue the holy Ghoſt to be God who doth aſſure me, that I am Gods childe, and that all Chriſtes benefites are mine. *Rom.* 8, 16.

Secondly, he maketh ſtaue to die in mee, & ſtirreth me vp to holines of life. *Epheſ.* 4, 23.

Q. What learne you out of the 9. article, the firſt of the fourth part: *The holy Catholike Church, the communion of Saints?*

A. 2 Firſt, that God hath an vniuerſall Church in all places of the worlde, and at all times. *Mat.* 8, 11. *Acts* 10, 34. 1. *Kings*, 19, 18.

Secondly, that in the ſame there is a fellowſhip of Saints, of true faithfull people, all which the Lord knoweth, of which number I beleeue my ſelfe to be one. *Ephe.* 5, 26.

Q. What learne you out of the tenth article? *The forgiueneſſe of ſinnes?*

A. 2. Firſt, I beleeue that Chriſt hath ſuffered whatſoeuer was due for our ſinnes. 1. *Iohn* 2. 2.

Second-

Secondly, my sins being forgiuen freely, shall neuer be laid to my charge againe. *Iere.* 31. 34. *Heb.* 10. 17.

Q. What learne you out of the 11. and 12. articles. *the resurrection of &c.*

A. First, that my body shall rise from the earth. 1. *Thess.* 4. 14.

Secondly, it shall rise a glorious bodie. 1. *Cor.* 15. 42. *Phil.* 3 21.

Thirdly, my body being risen a glorious body, shall liue with Christ for euer in his kingdome. 1. *Thess.* 4. 17.

Q. By what meanes or wayes doe wee attaine this faith?

A. 2. First, by an ordinary and plaine way, the hearing of the word preached. *Rom.* 10. 17 1. *Cor.* 1. 21. *Gal.* 3. 2.

Secondly, by the wonderfull and secrete infusion of Gods spirit.

Q. By what meanes is this faith maintayned and strengthened in vs?

A. 4. First, by the word preached.

Secondly, by the Sacramentes.

Thirdly, by discipline.

Fourthly, by prayer.

Q. What is a Sacrament?

A. A signe that may be seene, of grace that cannot be seene.

Q. Howe

Q. How many Sacraments are there?

A. Two: Baptisme and the Lords supper:

Q. In Baptisme, which is the signe that may be seene?

A. Water. *Iohn* 1,26.

Q. Which is the grace that cannot bee seene?

A. The washing away of sinnes by the bloud of Christ. 1. *Iohn* 1.7.

Q. In the Lordes Supper which is the signe that may be seene?

A. Bread and wine. *Matth.*26,26.27.

Q. Which is the grace, that cannot bee seene?

A The body and bloud of Christ. 1. *Cor.*10, 16.

Q To the strengthening of our faith, how many things do you principally learne by Baptisme?

A 2. First, as water washeth away the filthinesse of the flesh: so the bloud of Christ doth washe away sinne from my soule. *Marke* 1,4 1. *Pet.*3.21.

Secondly, I am taught to rise to newnesse of life. *Rom.*6,4.

Q. For the strengthening of your faith, howe many things do you principally learne in the Lords Supper?

A.2. First, as by the hande and mouth, my body receiueth bread and wyne, so by faith, my soule doeth feede of the bodie and bloud of

Christ

Christ. *Iohn* 6,35.

Secondly, al the benefits of Christs passion, and his righteousnesse, are as surely sealed by it to be mine, as if my selfe had wrought them. *Rom.*4,25. *Mat.*26.27.

Q. Is the bread and wine turned into the body and bloud of Christ?

A. No. For if you turne or take away the signe that may be seene it is no Sacrament.

Q. Coming to the Supper of the Lorde, what ought a man to do principally?

A. Examine himselfe. 1. *Cor.*11,28.

Q. Why ought a man to examine himselfe?

A. 2. First, because the unworthy receiuer is guiltie of the bodye and bloud of Christ. 1. *Cor.*11,27.

Secondly, because hee proucketh the Lord to wrath, and so eateth and drinketh his owne damnation. 1. *Cor.*11,29.

Q. Whether may fooles, madmen, or children be admitted to the supper of the Lord?

A. No, for they cannot examine themselues. 1. *Cor.*11,28.

Q. In how many thinges ought a man principally to examine himselfe?

A. 3. First, whether he hath faith or no.

Secondly, whether he be sorry for his sinnes, and doth detest and abhorre them.

Thirdly

Thirdly, whether he hath sought reconciliation with them to whom hee hath giuen offence.

Q. God knoweth before wee aske, what wee neede, so that hee need not to be put in mind, he is not slouthfull, that he neede to be stirred vp, hee hath appointed in his prouidence what he will bestowe, how, and when: therefore why should we pray?

A. First, to stirre vp our selues to seeke him.

Secondly, to exercise our selues in meditating vpon his promises.

Thirdly, that wee may discharge and vnloode our cares into the bosome of God.

Fourthly, that we may testifie to our selues, and others, that wee hope and aske for all good from God alone.

Q. How many thinges ought we to be careful of in prayer?

A. 5. First, that wee pray to GOD through Christ. *Iohn* 16.23.

Secondly, that we be inwardly touched with that we pray for. *Rom.* 8.26.

Thirdly, that they bee grounded vpon Gods promises. 1. *Iohn* 5.14.

Fourthly, that wee be not weary of prayer. *Luke* 18.1.

Fiftly, that wee pray according to that rule which God himselfe giueth. *Mat.* 6.9.

Q. Rehearse

Q. Rehearse the Lords prayer?

A. Our father which &c.

Q. Howe many principall partes are there of this prayer?

A. 3. First, a perswasion to prayer in these words, Our father which art in heauen.

Secondly, the summe of prayer contayned in the fire petitions.

Thirdly, an assurance of that we pray for, contayned in the conclusion, For thine is the kingdome, &c.

Q. What perswasion haue you in those first wordes, Our father which art in heauen?

A. 3. First he is a father, & no turāt to be fled frō Secōdly, he is our father, & therefore loueth vs Thirdly, heauen is his throne, and therefore is he able to helpe.

Q. Howe many thinges doe the fire petitions principally concerne?

A. 2. The first concerneth the glorie of God, contained in the first three petitions.

The second concerneth the necessitie of man, set downe in the last three.

Q. In the first petition, Hallowed be thy name, what doth this word Name signifie?

A. It signifieth his power, which comprehendeth his mercie, wisdome, iustice, & prouidence

Q. What is ment by this word Hallowed?

A. A due reuerence to be yeelded to his name.
Q. What pray you for in this petition?
A. That the maiestie of God may be reuerenced by me and all men.
Q. How many things pray you for in this petition, Thy kingdome come?
A. 4. First, that he may reigne in our hearts by the scepter of his word.
2. That by his holy spirite he will gouerne vs.
3. That Satã & al our lusts may be ouerthrowne.
4. That he will finish soone these daies of sinne, and take vs to his kingdome of glorie.
Q. How many things pray you for in this petition, Thy will be done in earth as it is in heauen?
A. First, that our wils which are corrupt, may be pulled downe.
Secondly, that Gods will which is most iust may be exalted.
Q. How many thinges doe you pray for in this petition, Giue vs this day our daily bread?
A. 3. First, that God who gaue life would preserue it.
Secondly, that he would direct vs to vse those meanes that be lawfull for preseruing it.
Thirdly, that hee would giue vs contented mindes with that estate he placed vs in.
Q. What is ment by this word Bread?
A. All things necessary for the maintenance of his life.

Q. What

Q. What needs the rich man daylye to pray for daily bread, who hath enough in store for many yeares. (selfe.

A. First, he is to pray for the poore, as for himSecondly, his substance and dainties shall doe him no good without Gods blessing.

Q. How many thinges doe you pray for in this petition. Forgiue vs our &c. (passes

A. 2. First, that God would forgiue vs our trespSecondly, that we may be directed by him to forgiue one another.

Q. How many lessons learne you out of it?

A. 4. First that all men are sinners.

2. Man must seeke for forgiuenesse, for he cannot satisfie.

3: None can forgiue sinnes but God.

4. To the enuious man there is no forgiuenes.

Q. In this sixth petition, Lead vs not into temptation, but deliuer vs from euill, What is meant by Led into temptation?

A. To be deliuered body and soule to Sathan.

Q. What is meant by euill.

A. The Deuill and sinne.

Q. What pray you for in this petition?

A. Wee pray that we bee no further tempted, then God giueth power to beare.

Q. What learne you in this?

A. 4. First, that all Christians are in warres, &

haue neede to watch.

Secondly, we are all weake, and haue neede of helpe.

Thirdly, That Sathan can do nothing, vnlesse God giue leaue.

Fourthly, the Lorde is our deliuerer from all temptations.

Q. How many things learne you out of the conclusion, Thine is the kingdome, the power, and glorie, for euer and euer.

A. 3. First, these wordes doe kindle our hearts to desire the glory of God.

Secondly, to ground vpon none but God.

Thirdly, that his kingdome is mightie and euerlasting.

Q. What meaneth this word, Amen?

A. It signifieth, So be it, or So it shalbe: first shewing a feruent desire to haue that I aske.

Secondly, it is an assurance to my conscience, that I shal haue that I aske.

Q. Where finde you the like examination of the people, after they haue bene taught?

A. I finde that our Sauiour Christ after he had taught, did againe examine them how they had profited, and in examination did teach them further, in Mat. 13. 51. and the 16. 13, 14. 15, 17: and the 17. 25. Iohn 6, 5.

FINIS.

WEe heartely thanke thee, O mercifull Father, for that thou haſt beſtowed the inestimable treaſure of thy holy worde vpon vs moſt vile and ſinfull wretches. And ſith it is not in him that planteth, nor in him that watereth but in thy mercifull hand, to mortifie our ſinful luſts, & to create new hearts in vs: we beſeech thee ſo to order & direct vs, y we proue not like the greene figge tree flouriſhing without fruite, nor be of the number of thoſe hypocrites which with tongue can ſay, Lorde, Lorde, in thy name we can propheſie, caſt out deuils, and doe many great workes, and yet are condemned for wicked, becauſe their hearts are not right: nor like to them, which are ſwept and garniſhed, but emptie, whereunto the vncleane ſpirit returnes with ſeuen worſe then himſelfe, and ſo our ende be worſe then our beginning: But gouerne vs with thy ſpirite, that in heart we may loue and ſeeke thee, and in body and ſoule obey and ſerue thee in righteouſneſſe and holineſſe all the dates of our life. And here we offer vp vnto thee our ſelues, our ſoules, our bodies, our liues, and all that we haue, in aſſurance, that that cannot periſh, which is committed to thee. Take vs into thy hande, and keepe vs this night, that

our

our bodies may sleepe, & our soules may watch for the comming of thy sonne Christ, that so both our bodyes and soules may be the more apt and the better able to serue thee, in that estate and calling, wherin it shall please thee to place vs. As we pray for our selues, so we beseech thee to looke with fauour vpon the whole Church, increase the number of thy children, graunt thy Gospel a free passage, comfort the comfortlesse, raise vp them that are fallen, and strengthen them that stand, that they fall not: haue mercie vpon this Realme, long continue thy blessings of peace and quietnesse towards vs, and remoue farre from vs all lettes and hinderances of the same, Gouerne the hearts and the swords of all Maiestrates, that they may not lift vp themselues in vaine glory to please themselues, but that they may apply the authoritie which thou hast giuen them, to the aduancement of thy glorie, for the comfort of thy children, and the terror of thine enemies. And sith the continuance of our peace (in these our dayes) rest vnder thee, consisteth in the preseruation of our King, blesse vs with him, and blesse him with all giftes fitte for so high a calling: and whosoeuer shall attempt, deuise, or conspire ought against his maiesties person, crowne, dignitie, and royall estate, we beseech thee in mercie to

conuert them speedily, or in iudgement to confoũd them, that we may vnder him lead a quiet and a peaceable life in al godlines and honestie Councel ẏ councellers, order the nobles, direct the maiestrats, instruct the ministry, guid and gouern the whole body of this common wealth, that wee may ioyne togeather in humblenesse of hart, and vnity of mind, to seeke the glory of thy name, the encrease of thy kingdome, the establishing of thy truth, the rooting vp of siune, the maintenance of vertue, & the long continuance of the prosperous estate of this common wealth. Haue mercy vpon them that bee in affliction in body or in minde, namely our brethren, which suffer for the testimony of a good conscience eyther in France. Flaunders, or vnder any other Tyrant, asswage their sorrowes, and mitigate their miseries spedily, if it bee thy wil or arme them with patience, to abide such tryall as thou shalt lay vpon them. Let their examples teach vs to humble our selues vnder thy hand, knowing that thou canst turne our prosperitie to aduersitie, our pleasure to payne, our peace to warres, health to sicknes, & life to death, when thou shalt thinke good: the harts & the hands of the Atheistes and the Papistes are as ready with their swords to pearce our sides, & with their kniues to cut our throats. & our sins are as ripe to prouoke.

noke thy wrath, saue that in mercie thou doest spare vs, and with thy mightie hand doest hold them backe from exacting their bloody desire. Forgiue vs our sins, & continue thy mercie towards vs. But if it be thy will, to deliuer vs into their hands, thy will be fulfilled, and whatsoeuer become of our goods, body, or life, we beseech thee, that with patience we may possesse our soules, and in constancie continue thy children to our liues end, that at our last breath we may yeeld our soules into thy hand, for thou O Lord God of truth hast redeemed thē. For these things, and what else thou knowest needful for vs or thy whole Church, this night or any time of our life hereafter, wee sue to thee in the name of thy sonne Christ, saying as hee hath taught vs:

Our Father, &c.

O Lord increase and strengthen our faith, & graunt vs a perfect continuance therein to our liues end, where we make our pūble confessiō, saying, I beleeue in God &c.

If any of the houshold offend the holy immortall God, they are admonished by their fellowes: if admonition serue not, the maister is made priuie to it.

Psal. 101.6. Mine eyes shalbe to the faithfull of the land that they may dwell with mee, he that walketh in a perfect way, he shall serue mee.

7. There shal no deceitfull person dwel within my house, he that telleth lies, shal not remaine in my sight.

FINIS.

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